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SOME RECENT BOOKS ON THEOLOGY

- Illingworth, J. R., The Doctrine of the Trinity.
 Hall, F. J., Introduction to Dogmatic Theology.
 Ritchie, W. B., Revelation and Religious Certitude.
 Bowne, B. P., Personalism.
 Rogers, A. K., The Religious Conception of the World.
 Lloyd, A. H., The Will to Doubt.
 Drummond, James, Studies in Christian Doctrine.
 Peile, J. H. F., The Reproach of the Gospel.
 Nash, H. S., The Atoning Life.
 The Christ that is to Be.
 Worcester, McComb, Coriat, Religion and Medicine.
 Powell, L. P., Christian Science, its Faith and its Founder.
 Campbell, J. M., Paul the Mystic.
 Scott, W. M., Aspects of Christian Mysticism.
 Inge, W. R., Personal Idealism and Mysticism.

Among the many tendencies discernible in current theology, two are well illustrated by *Illingworth*. The first is to regard Christianity as a distinct intellectual entity, having premises and methods of its own, with doctrines derived from revelation and contained in a tradition the substance of which is unalterable, although its statement becomes increasingly explicit as an expression of deepening experience and in response to varying needs. The second is to emphasize value judgments, and, in harmony with the pragmatic principle, to argue to the truth of a general attitude or a specific doctrine from its practical efficiency. Standing firmly upon the tradition, Illingworth urges also the practical results of belief in the Trinity as evidence for its truth. The same book illustrates also the dangers of both tendencies. As a "Catholic" thinker, the author is inclined to read into the Scriptures and early Patristic writings the full results of dogmatic development, and declares that he has no hope of convincing those who, standing without the Church, do not already accept its fundamental premises and traditional doctrines. As a pragmatic thinker he slips easily into the fallacy of *post hoc ergo propter hoc*. The book itself makes no contribution to the literature of the subject, and although certain well-known arguments for the doctrine of the Trinity are admirably put, the methodological errors referred to impair the worth of the book as a whole.

—*Hall's* "Introduction," which is the first of a projected series of ten volumes by the same author, is an example of the Catholic tendency. As a Churchman the author accepts as final and authoritative the Catholic faith, and in this volume treats of the importance of theology, its relation to other sciences, its sources, data, presuppositions, and the qualifications for its successful study.—A quite different view of revelation is held by *Ritchie*, who deems it a continuous and individual process, by which souls through obedience to the Spirit become personalities receptive of truth—a process manifest in the record of the Bible and consummate in Christ. Hence revelation, so conceived, is a means of knowledge, and because it involves immediate contact with reality gives the certitude which ratiocination lacks.—A philosophical basis for *Ritchie's* argument is furnished by *Bowne*, who argues in characteristically clear and tart style that the world considered as the object of knowledge and the residence of causality can be conceived only in terms of personality. The position is that of critical monism; unity is affirmed, and experience is invoked to attest both the dependence and the independence of human personalities. In this respect the book falls in with the growing opposition to a monistic absolutism in which human personality is submerged and the individual becomes merely a function of the Absolute. But the difficulty of critical monism is the old one of preserving in thought, and not merely by dogmatic assertion, the reality of the individual in an inclusive unity.—*Rogers* offers an interesting suggestion by insisting that, while reality must be interpreted in terms of consciousness and regarded as one, its unity is not that of self-consciousness, but rather the teleological unity of a social whole, a society of selves each of which is as ultimate as God himself. To interpret the unity of reality by the category of purpose is congenial with modern habits of thinking and opens a promising path.—The organic relation between the individual and the universal is the fundamental principle of *Lloyd's* book, the title of which, however, is infelicitous, as it seems to suggest an opposition to James's "The Will to Believe," although the two books are in essential harmony. *Lloyd's* thesis is that since reality attaches to nothing in its individuality, but only in the complex wherein all things are impli-

cated, and since our apprehensions must necessarily be partial, the sense of contradiction inherent both in ordinary consciousness and in the more refined differentiating consciousness of science, with the doubt which it inevitably produces, is a perpetual warning of incompleteness, inspiring further activity and keeping man in fellowship with man and in communion with God. In this very sense of uncertainty, then, is fundamental witness to reality as a whole, and hence it is in the felt paradoxes of experience that one is in immediate relation to reality.

Such fundamental philosophical discussions as these, however, are lacking in *Drummond's* clear and calm statement, pervaded by sweet reasonableness, of his own theological beliefs as contrasted with traditional dogmas. One characteristic of the book, in fact, is the paucity of its references to the more strictly philosophical writers. Indeed, the book falls short of a treatise on systematic theology only by the absence of a constructive philosophical principle. Another marked characteristic of the book is the constant reference to established creeds and confessions rather than to the works of individual theologians. This method, deliberately adopted, results in presentations of various doctrines which none of their modern defenders will acknowledge as just, but it gives a capital background for the clear exhibition of the author's own contrasted thought.—The engaging modesty and gentle reserve of Drummond's book appear also in *Peile*, who discusses the question why the kingdoms of this world have not yet become the kingdoms of our God and his Christ. The description given of existing social and economic conditions impresses one familiar with similar descriptions in books on sociological Christianity as singularly mild and colorless, although the author deprecates its harshness. The answer to the question proposed is that the moral teachings of Jesus have never yet been taken in full seriousness; but the emphasis is upon the general spirit of unselfishness rather than upon particular precepts, and upon individual regeneration in preference to social reformation.—The problem which Peile discusses arises from the conviction that the purpose of Christianity is to establish a kingdom of God in the world. If this be true, it is plain that the idea of the kingdom ought to be a constructive principle in Christian theology.

This is accepted by *Nash* in his contribution to the doctrine of the atonement. Holding that the central distinctive idea of Christianity is the Kingdom of God, the author finds its present symbol and most accurate representative in the family life, from which, therefore, rather than from the inferior life of the state, the principles of Christianity are to be deduced. The application of this method to the doctrine of the atonement is made with the writer's well-known suggestiveness of thought and felicity of phrase. If one member of a family sin, all the members suffer, and the corporate will of the family reasserts in forgiving love the violated relation. So God in Christ reaffirms against the sin of the world the reality of the kingdom and its law of love.

An interesting point in present conceptions of the kingdom is the emphasis upon its physical as well as its moral aspect. The anonymous author of "The Christ that is to Be" maintains that both sin and suffering are evil in nature and origin; and hence that the salvation which Christ offers is deliverance from bodily as well as from moral ill. As the faith of an individual needs the support of a corporate confidence—whence the necessity of the church—the author urges the church to accept the ministry of healing in order that the belief of all may strengthen the faith of each and so progress be accelerated. The discussion is loose and rambling, and there are some amusingly fantastic pages in which the writer soberly invokes bacteriology in support of demonology.—Superior to this somewhat vague and rhetorical presentation of the subject, however, is Dr. Worcester's book, which has had wide circulation because of popular interest in the Emmanuel Church movement, and which aims to justify the practice of mental healing by reference to psychological principles, especially as found in the subliminal realm. It is to be hoped that other clergymen proposing to follow the example of Dr. Worcester will imitate him also in the strict limitation of the field of operation to functional nervous diseases and in his constant reliance upon the guidance of trained and competent physicians.—Manifestly the outstanding form of this therapeutic Christianity is in Christian Science, to which *Powell* devotes a book of investigation and criticism. Accepting the principle of mental healing, and ascribing to it the cures wrought by Christian

Science, the writer criticizes the organized movement because of its crude metaphysics, its attitude towards the Christian church, the pretensions of its founder, and its practical consequences especially with reference to marriage and the family life.

It is due in part to the mystical side of Christian Science, as well to the wider acquaintance with phases of Eastern speculation, that there has been of late a notable revival of interest in mysticism. Attention has been called to the possibility of a mystical side in the character of Jesus, and the subject naturally receives consideration in books on the Fourth Gospel. *Campbell* endeavors to prove from an exhaustive study of the Epistles that Paul was a mystic at once Christian, evangelical, rational, and practical. Notwithstanding a frequent over-straining of passages cited, the book is valuable and repays thoughtful study.—Materials for the study of mysticism are rapidly accumulating. *Scott*, for example, supplies an abundance of quotations from the principal Christian mystics, but unfortunately has failed to give exact references, so that his book is of more value to the devotional reader than to the serious student. He has rendered one worthy service, however, by recalling attention to Peter Sterry, an English mystic whose work has been almost wholly ignored by writers on the subject.—There is urgent need of a thorough systematic study of the worth of the mystical experience, especially from the point of view of philosophy. The writer who promises most in this direction is *Inge*, whose latest book is devoted to a criticism of personal idealism, with its supposed teachings as to the impervious self and the inferiority of reason to will, which is pronounced alien to Christianity as represented by the Logos doctrine, and by all the mystics who teach the unity of life, as against pluralism, in reason and not in will.

W. W. FENN.